



*In the name of Allah: the Compassionate, the Merciful*

## سورة الطلاق

## AT-TALAQ

### Name

*At-Talaq* is not only the name of this Surah but also the title of its subject matter, for it contains commandments about *Talaq* (divorce) itself. Hadrat `Abdullah bin Mas`ud has described it as *Surah an-Nisa al-qusra* also, i.e. the shorter Surah an-Nisa.

### Period of Revelation

Hadrat Abdullah bin Masud has Pointed out, and the internal evidence of the subject matter of the Surah confirms the same, that it must have been sent down after those verses of surah Al-Baqarah in which commandments concerning divorce were given for the first time. Although it is difficult to determine precisely what is its exact date of revelation, yet the traditions in any case indicate that when the people started making errors in understanding the commandments of Surah Al-Baqarah, and practically also they began to commit mistakes, Allah sent down these instructions for their correction.

### Theme and Subject Matter

In order to understand the commandments of this Surah, it would be useful to refresh one's memory about the instructions which have been given in the Qur'an concerning divorce and the waiting period (*Iddat*) above.

"Divorce may be pronounced twice; then the wife may either be kept back in fairness or allowed to separate in fairness." (Al Baqarah 229)

"And the divorced women (after the pronouncement of the divorce) must wait for three monthly courses... and their husbands are fully entitled to take them back (as their wives) during this waiting period, if they desire reconciliation." (Al Baqarah 228)

"Then, if the husband divorces his wife (for the third time), she shall not remain lawful for him after this divorce, unless she marries another husband..." (Al-Baqarah : 230)

"When you marry the believing women, and then divorce them before you have touched them, they do not have to fulfill a waiting period, the completion of which you may demand of them." (Al-Ahzab : 49)

"And if those of you who die, leave wives behind, the women should abstain (from marriage) for four months and ten days." (Al-Baqarah 234)

The rules prescribed in these verses were as follows:

1. A man can pronounce at the most three divorces on his wife.
2. In case the husband has pronounced one or two divorces he is entitled to keep the woman back as wife within the waiting period and if after the expiry of the waiting period the two desire to re-marry, they can re- marry there is no condition of legalization (*tahlil*). But if the husband has pronounced three divorces, he forfeits his right to keep her as his wife within the waiting. period, and they cannot re-marry unless the woman re-marries another husband and he subsequently divorces her of his own free will.
3. The waiting period of the woman, who menstruates and marriage with whom has been consummated, is that she should pass three monthly courses. The waiting period in case of one or two divorces is that the woman is still the legal wife of the husband and he can keep her back as his wife within the waiting period. But if the husband has pronounced three divorces, this waiting period cannot be taken advantage of for the purpose of reconciliation, but it is only meant to restrain the woman from re-marrying another person before it comes to an end.
4. There is no waiting. period for the woman, marriage with whom has not been consummated, and who is divorced even before she is touched. She can re-marry, if she likes, immediately after the divorce.
5. The waiting period of the woman whose husband dies, is four months and ten days.

Here, one should understand well that Surah At- Talaq was not sent down to annul any of these rules or amend it, but it was sent down for two purposes;

First, that the man who has been given the right to pronounce divorce should be taught such judicious methods of using this right as do not lead to separation, as far as possible however, if separation does take place, it should only be in case all possibilities of mutual reconciliation have been exhausted. For in the Divine Law provision for divorce has been made only as an unavoidable necessity; otherwise Allah does not approve that the marriage relationship that has been established between a man and a woman should ever break. The Holy Prophet (upon whom be Allah's peace) has said "Allah has not made lawful anything more hateful in His sight than divorce." (Abu Daud). And: "Of all the things permitted by the Law, the most hateful in the sight of Allah is the divorce, (Abu Daud)

The second object was to complement this section of the family law of Islam by supplying answers to the questions that had remained after the revelation of the commandments in Surah Al-Baqarah. So, answers have been supplied to the following questions: What would be the waiting period of the women, marriage with whom has been consummated and who no longer menstruate, or those who

have not yet menstruated, in case they are divorced?What would be the waiting period of the woman, who is pregnant, or the woman whose husband dies, if she is divorced?And what arrangements would be made for the maintenance and lodging of the different categories of divorced women, and for the fosterage of the child whose parents have separated on account of a divorce?

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

يا أَيُّهَا	O	النَّبِيُّ	Prophet	إِذَا	When
طَلَّقْتُمُ	You divorce	النِّسَاءَ	Women	فَطَلِّقُوهُنَّ	So divorce them
لِعَدَّتِهِنَّ	At their prescribed periods	وَأَحْصُوا	And count	الْعِدَّةَ ۖ	Their periods
وَاتَّقُوا	And fear	اللَّهُ	Allah	رَبَّكُمْ ۖ	Your Lord
لَا	Not	تُخْرِجُوهُنَّ	Turn out them	مِنْ	Of (from)
بُيُوتِهِنَّ	Their homes	وَلَا	And nor	يَخْرُجْنَ	They shall leave
إِلَّا	Except	أَنْ	That	يَأْتِيَنَّ	They commit
بِفَاحِشَةٍ	Adultery	مُبَيِّنَةٍ ۚ	Openly	وَتِلْكَ	And those are
حُدُودُ	The limits (bounds)	اللَّهُ ۚ	Of Allah	وَمَنْ	And whosoever
يَتَعَدَّ	Transgresses	حُدُودَ	The limits (bounds)	اللَّهُ	Of Allah
فَقَدْ	Then indeed	ظَلَمَ	He has wronged	نَفْسَهُ ۚ	Himself
لَا	Not	تَدْرِي	You know	لَعَلَّ	It may be that
اللَّهُ	Allah	يُخْدِثُ	Will bring new	بَعْدَ	After
ذَلِكَ	That	أَمْرًا	something		

Translit	Yā 'Ayyuhā An-Nabīyū 'Idhā Ṭallaqtumu An-Nisā' Faṭalliḡhunna Li'iddatihinna Wa 'Aḡṣū Al-'Iddata Wa Attaqū Allāha Rabbakum Lā Tukhrijūhunna Min Buyūtihinna Wa Lā Yakhrujna 'Illā 'An Ya'tīna Bifāḡhishatin Mubayyinatin Wa Tilka Ḥudūdu Allāhi Wa Man Yata'adda Ḥudūda Allāhi Faqad Ḥalama Nafsahu Lā Tadrī La'alla Allāha Yuhdithu Ba'da Dhālika 'Amrān
AhmedAli	اے نبی جب تم عورتوں کو طلاق دو تو ان کی عدت کے موقع پر طلاق دو اور عدت گنتے رہو اور الہ سے ڈرتے رہو جو تمہارا رب ہے نہ تم ہی ان کو ان کے گھروں سے نکالو اور نہ وہ خود ہی نکلیں مگر جب کھلم کھلا کوئی بے حیائی کا کام کریں اور یہ الہ کی حدیں میں اور جو الہ کی حدوں سے بڑھا تو اس نے اپنے نفس پر ظلم کیا آپ کو کیا معلوم کہ شاید الہ اس کے بعد اور کوئی نئی بات پیدا کر دے
Jalandhry	اے پیغمبر (مسلمانوں سے کہہ دو کہ) جب تم عورتوں کو طلاق دینے لگو تو عدت کے شروع میں طلاق دو اور عدت کا شمار رکھو۔ اور خدا سے جو تمہارا پروردگار ہے ڈرو۔ (نہ تو تم ہی) ان کو (ایام عدت میں) ان کے گھروں سے نکالو اور نہ وہ (خود ہی) نکلیں۔ ہاں اگر وہ صریح بے حیائی کریں (تو نکال دینا چاہیے) اور یہ خدا کی حدیں ہیں۔ جو خدا کی حدوں سے تجاوز کرے گا وہ اپنے آپ پر ظلم کرے گا۔ (اے طلاق دینے والے) تجھے کیا معلوم شاید خدا اس کے بعد کوئی (رجعت کی) سبیل پیدا کر دے
YusufAli	O Prophet! when ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: and fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves)

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	leave, except in case they are guilty of some open lewdness. Those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.
M.Khan	O Prophet (SAW)! When you divorce women, divorce them at their 'Iddah (prescribed periods), and count (accurately) their 'Iddah (periods). And fear Allāh your Lord (O Muslims), And turn them not out of their (husband's) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allāh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).
Pickthal	O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.
Shakir	O Prophet! when you divorce women, divorce them for~ their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

فَإِذَا	Then when	بَلَغْنَ	They have attained (they are about to fulfill)	أَجَلَهُنَّ	Their term appointed
فَأَمْسِكُوهُنَّ	Either take them back	بِمَعْرُوفٍ	In a good manner	أَوْ	Or
فَارِقُوهُنَّ	Part with them	بِمَعْرُوفٍ	In a good manner	وَأَشْهِدُوا	And take for witness
ذَوِي	Two persons	عَدْلٍ	Just	مِنْكُمْ	From among you
وَأَقِيمُوا	And establish	الشَّهَادَةَ	Witness	لِلَّهِ ۚ	For Allah
ذَلِكُمْ	That	يُوعَظُ	Admonished	بِهِ	With it
مَنْ	Who	كَانَ	Was	يُؤْمِنُ	Believes
بِاللَّهِ	In Allah	وَالْيَوْمِ	And the Day	الْآخِرِ ۚ	Last
وَمَنْ	And whosoever	يَتَّقِ	Fears	اللَّهَ	Allah
يَجْعَلْ	He will make	لَهُ	For him	مَخْرَجًا	A way out

Translit	<i>Fa'idhā Balaghna 'Ajalahunna Fa'amsikūhunna Bima'rūfin 'Aw Fāriqūhunna Bima'rūfin Wa 'Ash/hidū Dhaway 'Adlin Minkum Wa 'Aqīmū Ash-Shahādādata Lillāhi Dhālikum Yū`azu BihiMan Kāna Yu'uminu Billāhi Wa Al-Yawmi Al-'Ākhiri Wa Man Yattaqi Allāha Yaj'al LahuMakhrajāan</i>
AhmedAli	پس جب وہ اپنی عدت کو پہنچ جائیں تو انہیں دستور سے کھ لویا انہیں دستور سے چھوڑ دو اور دو معتبر آدمی اپنے میں سے گواہ کر لو اور اللہ کے لیے گواہی پوری دو یہ نصیحت کی باتیں انہیں سمجائی جاتی ہیں جو اللہ اور قیامت پر ایمان رکھتے ہیں اور جو اللہ سے ڈرتا ہے اللہ اس کے لیے نجات کی صورت نکال دیتا ہے

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Jalandhry	پھر جب وہ اپنی میعاد (یعنی انقضائے عدت) کے قریب پہنچ جائیں تو یا تو ان کو اچھی طرح (زوجیت میں) رہنے دیا اچھی طرح سے علیحدہ کر دو اور اپنے میں سے دو منصف مردوں کو گواہ کر لو اور (گواہ ہو) خدا کے لئے درست گواہی دینا۔ ان باتوں سے اس شخص کو نصیحت کی جاتی ہے جو خدا پر اور روز آخرت پر ایمان رکھتا ہے۔ اور جو کوئی خدا سے ڈرے گا وہ اس کے لئے (رنج و محن سے) مخلصی (کی صورت) پیدا کرے گا
Yusuf Ali	Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out
M.Khan	Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
Pickthal	Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,
Shakir	So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

Where	حَيْثُ	From	مِنْ	And He will provide him	وَيَرْزُقُهُ
And whosoever	وَمَنْ	He could imagine	يَحْتَسِبُ ۚ	Not	لَا
Allah	اللَّهُ	In	عَلَى	Puts his trust	يَتَوَكَّلْ
Verily	إِنَّ	suffice him	حَسْبُهُ ۚ	Then He will	فَهُوَ
His purpose	أَمْرِهِ ۚ	Will accomplish	بَالِغُ	Allah	اللَّهُ
Allah	اللَّهُ	Has set (made)	جَعَلَ	Indeed	قَدْ
A measure	قَدْرًا	Thing	شَيْءٍ	For every	لِكُلِّ

Translit	Wa Yarzuquhu Min Haythu La Yahtasibu Wa Man Yatawakkal `Ala Allāhi Fahuwa Hasbuhu'Inna Allāha Bālighu 'Amrihi Qad Ja`ala Allāhu Likulli Shay'in Qadrāan
Ahmed Ali	اور اسے رزق دیتا ہے جہاں سے اسے گمان بھی نہ ہو اور جو اللہ پر بھروسہ کرتا ہے سو وہی اس کو کافی ہے بے شک اللہ اپنا حکم پورا کرنے والا ہے اللہ نے ہر چیز کے لیے ایک اندازہ مقرر کر دیا ہے
Jalandhry	اور اس کو ایسی جگہ سے رزق دے گا جہاں سے (وہم و) گمان بھی نہ ہو۔ اور جو خدا پر بھروسہ رکھے گا تو وہ اس کو کفایت کرے گا۔ خدا اپنے کام کو (جو وہ کرنا چاہتا ہے) پورا کر دیتا ہے۔ خدا نے ہر چیز کا اندازہ مقرر کر رکھا ہے
Yusuf Ali	And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah,

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	sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion.
M.Khan	And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.
Pickthal	And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.
Shakir	And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ ۚ  
وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

Of	مِنْ	Who have passed the age	يَئْسَنَ	And those	وَاللَّائِي
Your women	نِسَائِكُمْ	Of	مِنْ	Monthly courses	الْمَحِيضِ
Their prescribed period is	فَعِدَّتُهُنَّ	You have doubts	ارْتَبْتُمْ	If	إِنِ
And (for) those	وَاللَّائِي	Months	أَشْهُرٍ	Three	ثَلَاثَةُ
And (for) those who	وَأُولَاتُ	Who have courses	يَحْضُنَّ ۚ	Not	لَمْ
Until	أَنْ	Their prescribed period is	أَجَلُهُنَّ	Are pregnant	الْأَحْمَالِ
And whosoever	وَمَنْ	Their burdens	حَمْلَهُنَّ ۚ	The deliver	يَضَعْنَ
He will make	يَجْعَلُ	Allah	اللَّهُ	Fears	يَتَّقِي
His matter		Of		For him	
				ease	

Translit	Wa Al-Lā'ī Ya'isna Mina Al-Mahīdī Min Nisā'ikum 'Ini Artabtum Fa'iddatuhunna Thalāthatu 'Ash/hurin Wa Al-Lā'ī Lam Yahīdna Wa 'Ulātu Al-'Aḥmālī 'Ajaluhunna 'An Yada'na Ḥamlahunna Wa Man Yattaqi Allāha Yaj'al Lahu Min 'Amrihi Yusrān
AhmedAli	اور تمہاری عورتوں میں سے جن کو حیض کی امید نہیں رہی ہے اگر تمہیں شبہ ہو تو ان کی عدت تین مہینے میں اور ان کی بھی جنہیں ابھی حیض نہیں آیا اور حل والیوں کی عدت ان کے بچہ جنم تک ہے اور بوالہ سے ڈرتا ہے وہ اس کے کام آسان کر دیتا ہے
Jalandhry	اور تمہاری (مطلقہ) عورتیں جو حیض سے ناامید ہو چکی ہوں اگر تم کو (ان کی عدت کے بارے میں) شبہ ہو تو ان کی عدت تین مہینے ہے اور جن کو ابھی حیض نہیں آنے لگا (ان کی عدت بھی یہی ہے) اور حل والی عورتوں کی عدت وضع حل (یعنی بچہ جنم تک ہے) اور جو خدا سے ڈرے گا خدا اس کے کام میں سہولت پیدا کر دے گا
YusufAli	Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs) their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.
M.Khan	And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed periods), if you have doubt (about their period), is three months, and for those who have no courses [i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death] . And for those

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	who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they laydown their burden, and whosoever fears Allāh and keeps his duty to Him, He will make his matter easy for him.
Pickthal	And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.
Shakir	And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah He will make easy for him his affair.

**ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾**

Of Allah	اللَّهُ	The command	أَمْرٌ	That is	ذَلِكَ
And whosoever	وَمَنْ	To you	إِلَيْكُمْ ۚ	Which He has sent down	أَنْزَلَهُ
He will remit	يُكَفِّرْ	Allah	اللَّهُ	Fears	يَتَّقِي
And will enlarge	وَيُعْظِمْ	His sins	سَيِّئَاتِهِ	From him	عَنْهُ
		(his) reward	أَجْرًا	For him	لَهُ

Translit	<i>Dhālīka 'Amru Allāhi 'Anzalahu 'Ilaykum Wa Man Yattaqi Allāha Yukaffir 'Anhu Sayyi'ātihiWa Yu'zīm Lahu 'Ajrāan</i>
AhmedAli	یہ اللہ کا حکم ہے جو اس نے تمہاری طرف نازل کیا ہے اور جو اللہ سے ڈرتا ہے وہ اس سے اس کی برائیاں دور کر دیتا ہے اور اسے بڑا اجر بھی دیتا ہے
Jalandhry	یہ خدا کے حکم ہیں جو خدا نے تم پر نازل کئے ہیں۔ اور جو خدا سے ڈرے گا وہ اس سے اس کے گناہ دور کر دے گا اور اسے اجر عظیم بخشے گا
YusufAli	That is the Command of Allah which He has sent down to you: And if anyone fears Allah He will remove his ills from him, and will enlarge His reward.
M.Khan	That is the Command of Allāh, which He has sent down to you, and whosoever fears Allāh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.
Pickthal	That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.
Shakir	That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.

**أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ۚ وَاتَّمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ ۚ وَإِنْ تَعَاَسَرْتُمْ فَسَرِّضُوا لَهُ أُخْرَىٰ ﴿٦﴾**

Where	حَيْثُ	(from)	مِنْ	Lodge them	أَسْكِنُوهُنَّ
Your means	وُجْدِكُمْ	According to	مِنْ	You dwell	سَكَنْتُمْ
As to straiten	لِتُضَيِّقُوا	Treat them in a harmful way	تُضَارُّوهُنَّ	And do not	وَلَا



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They are	عَلَيْهِنَّ ۚ	And if	وَإِنْ	(on) them	عَلَيْهِنَّ ۚ
On them	عَلَيْهِنَّ	Then spend	فَأَنْفِقُوا	Pregnant	أُولَاتٍ حَمْلٍ
Their burdens	حَمْلُهُنَّ ۚ	They deliver	يَضَعْنَ	Till	حَتَّىٰ
For you	لَكُمْ	They give suck (the children)	أَرْضَعْنَ	Then if	فَإِنْ
And let each of you accept the advise of the other	وَأْتِمِرُوا	Their due payment	أُجُورَهُنَّ ۚ	Then give them	فَأَتَوْهُنَّ
And if	وَإِنْ	In a just way	بِمَعْرُوفٍ ۚ	Between you	بَيْنَكُمْ
For him	لَهُ	Then may give such	فَسْتَرْضِعْ	You make difficulties for one another	تَعَاْسَرْتُمْ
				Some other woman	أُخْرَىٰ

Translit	'Askinūhunna Min Ḥaythu Sakantum Min Wujdikum Wa Lā Tudārrūhunna Litudayyiqū `Alayhinna Wa 'In Kunna 'Ulāti Ḥamlin Fa'anfiqū `Alayhinna Ḥattā Yada`na Ḥamlahunna Fa'in 'Arḍa`na Lakum Fa'ātūhunna 'Ujūrahunna Wa 'Tamirū Baynakum Bima`rūfin Wa 'InTa`āsartum Fasaturḍi`u Lahu 'Ukhrā
AhmedAli	طلاق دی ہوئی عورتوں کو وہیں رکھو جہاں تم اپنے مقدور کے موافق رہتے ہو اور انہیں ایذا نہ دو انہیں تنگ کرنے کے لیے اور اگر وہ حاملہ ہوں تو انہیں نان و نفقہ دو جب تک وہ وضع حمل کریں پس اگر پلانڈیوں دودھ تمہارے لیے تو دو ان کو ان کی اجرت دو اور آپس میں دستور کے مطابق مشورہ کر لو اور اگر تم آپس میں تنگی کرو تو اس کے لیے دوسری عورت دودھ پلائے گی
Jalandhry	(مطلقہ) عورتوں کو (ایام عدت میں) اپنے مقدور کے مطابق وہیں رکھو جہاں خود رہتے ہو اور ان کو تنگ کرنے کے لئے تکلیف نہ دو اور اگر حمل سے ہوں تو بچہ بننے تک ان کا خرچ دیتے رہو۔ پھر اگر وہ بچے کو تمہارے کہنے سے دودھ پلائیں تو ان کو ان کی اجرت دو۔ اور (بچے کے بارے میں) پسندیدہ طریق سے موافقت رکھو۔ اور اگر باہم ضد (اور نا اتفاق) کرو گے تو (بچے کو) اس کے (باپ کے) کہنے سے کوئی اور عورت دودھ پلائے گی
YusufAli	Let the women live (in 'iddah) in the same style as ye live, according to your means: annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties let another woman suckle (the child) on the (father's) behalf.
M.Khan	Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they laydown their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
Pickthal	Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).
Shakir	Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا  
إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

The rich	سَعَةٍ	Man	ذُو	Let spend	لِيُنْفِقْ
And the man	وَمَن	His means	سَعَتِهِ ۖ	(from) according to	مِّنْ
His resources	رِزْقُهُ	(on him)	عَلَيْهِ	Restricted	قُدِرَ
Has given him	آتَاهُ	According to what	مِمَّا	Let him spend	فَلْيُنْفِقْ
Puts burden	يُكَلِّفُ	Not	لَا	Allah	اللَّهُ ۚ
Except (behond)	إِلَّا	On any person	نَفْسًا	Allah	اللَّهُ
Will grant	سَيَجْعَلُ	He has given him	آتَاهَا ۚ	What	مَا
Hardship	عُسْرٍ	After	بَعْدَ	Allah	اللَّهُ
				ease	يُسْرًا

Translit	Li Yunfiq Dhū Sa`atin Min Sa`atihi Wa Man Qudira `Alayhi Rizquhu Falyunfiq Mimmā `Ātāhu Allāhu Lā Yukallifu Allāhu Nafsāan 'Illā Mā `Ātāha Sayaj`alu Allāhu Ba`da `Usrin Yusrāan				
AhmedAli	مقدور والا اپنے مقدور کے موافق خرچ کرے اور اگر تنگ دست ہو تو جو کچھ الہ نے اسے دیا ہے اس میں سے خرچ کرے الہ کسی کو تکلیف نہیں دیتا مگر اسی قدر جو اسے دے رکھا ہے عنقریب الہ تنگی کے بعد آسانی کر دے گا				
Jalandhry	صاحب وسعت کو اپنی وسعت کے مطابق خرچ کرنا چاہیئے۔ اور جس کے رزق میں تنگی ہو وہ جتنا خدا نے اس کو دیا ہے اس کے موافق خرچ کرے۔ خدا کسی کو تکلیف نہیں دیتا مگر اسی کے مطابق جو اس کو دیا ہے۔ اور خدا عنقریب تنگی کے بعد کشائش بخشنے گا				
YusufAli	Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what he has given him. After a difficulty, Allah will soon grant relief.				
M.Khan	Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease.				
Pickthal	Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.				
Shakir	Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.				

وَكَايْنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكَرًا



A town	قَرْيَةٍ	Of	مِّنْ	And many	وَكَايْنٍ
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## The Holy Quran

Divorce

Sura # 65 – 12 Verses - Madina

سورة الطلاق

The command	أَمْرٍ	Against	عَنْ	Revolted	عَتَتْ
So we called it to account	فَحَاسِبْنَاهَا	And His Messengers	وَرُسُلِهِ	Of its Lord	رَبِّهَا
And We punish it	وَعَذَّبْنَاهَا	A severe	شَدِيدًا	An account	حِسَابًا
		A horrible	نُكْرًا	Torment	عَذَابًا

Translit	Wa Ka'ayyin Min Qaryatin `Atat `An `Amri Rabbihā Wa Rusulihi Fahāsabnāhā HīsābāanShadīdāan Wa `Adhdhabnāhā `Adhābāan Nukrāan				
AhmedAli	اور کتنی ہی بستیوں نے اپنے رب اور اس کے رسولوں کے حکم سے سرکش ہو گئیں پھر ہم نے بھی ان سے سخت حساب لیا اور ان کو بری سزا دی				
Jalandhry	اور بہت سی بستیوں (کے رہنے والوں) نے اپنے پروردگار اور اس کے پیغمبروں کے احکام سے سرکشی کی تو ہم نے ان کو سخت حساب میں پکڑ لیا اور ان پر (ایسا) عذاب نازل کیا جو نہ دیکھا تھا نہ سنا				
YusufAli	How many populations that insolently opposed the command of their Lord and of His messengers did We not then call to account—to severe account?— And We imposed on them an exemplary Punishment.				
M.Khan	And many a town (population) revolted against the Command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and we shall punish it with a horrible torment (in Hell, in the Hereafter).				
Pickthal	And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment,				
Shakir	And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.				

### فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

Of its affairs (disbelief)	أَمْرِهَا	The evil result	وَبَالَ	So it tasted	فَذَاقَتْ
Of its affairs (disbelief)	أَمْرِهَا	The consequence	عَاقِبَةُ	And was	وَكَانَ
				loss	خُسْرًا

Translit	Fadhāqat Wabāla `Amrihā Wa Kāna `Āqibatu `Amrihā Khusrāan				
AhmedAli	پس ان بستیوں نے اپنے کام کا وبال چکھا اور ان کا انجام کار بربادی ہوئی				
Jalandhry	سوانہوں نے اپنے کاموں کی سزا کا مزہ چکھ لیا اور ان کا انجام نقصان ہی تو تھا				
YusufAli	Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.				
M.Khan	So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).				
Pickthal	So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.				
Shakir	So it tasted the evil result of its conduct, and the end of its affair was perdition.				

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ

### ذِكْرًا ﴿١٠﴾

# The Holy Quran

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Sura # 65 – 12 Verses - Madina

سورة الطلاق

For them	لَهُمْ	Allah	اللَّهُ	Has prepared	أَعَدَّ
So fear	فَاتَّقُوا	A severe	شَدِيدًا ۝	Torment	عَذَابًا
Of understanding	الْأَلْبَابِ	O men	يَا أُولِي	Allah	اللَّهُ
Indeed	قَدْ	Have believed	آمَنُوا ۝	Who	الَّذِينَ
To you		Allah		Has sent down	
				A Reminder (the Quran)	

Translit	'A`adda Allāhu Lahum `Adhābāan Shadīdāan Fa Attaqū Allāha Yā `Ulī Al-'Albābi Al-Ladhīna 'Āmanū Qad 'Anzala Allāhu 'Ilaykum Dhikrāan
AhmedAli	اللہ نے ان کے لیے سخت عذاب تیار کر رکھا ہے پھر اے عقل والو! اللہ سے ڈرتے رہو جو ایمان لا چکے ہو بے شک اللہ نے تمہاری طرف نصیحت نازل کی ہے
Jalandhry	خدا نے ان کے لئے سخت عذاب تیار کر رکھا ہے۔ تو اے ارباب دانش جو ایمان لائے ہو خدا سے ڈرو۔ خدا نے تمہارے پاس نصیحت (کی کتاب) بھیجی ہے
YusufAli	Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding— who have believed!— for Allah hath indeed sent down to you a Message—
M.Khan	Allāh has prepared for them a severe torment. So fear Allāh and keep your duty to Him, O men of understanding — who have believed! - Allāh has indeed sent down to you a Reminder (this Qur'ān).
Pickthal	Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder,
Shakir	Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۝ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۝ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

To you	عَلَيْكُمْ	Who recites	يَتْلُو	A Messenger	رَسُولًا
Clear explanations	مُبَيِّنَاتٍ	Of Allah	اللَّهُ	The verses	آيَاتٍ
Who believe	آمَنُوا	Those	الَّذِينَ	That he may take out	لِّيُخْرِجَ
From	مِنْ	Righteous good deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
The light (Faith)	النُّورِ ۝	To	إِلَى	The darknesses (of disbelief, polytheism)	الظُّلُمَاتِ
In Allah	بِاللَّهِ	Believes	يُؤْمِنُ	And whosoever	وَمَنْ
She will admit him	يُدْخِلْهُ	Righteous deeds	صَالِحًا	And performs	وَيَعْمَلُ
From	مِنْ	Flowing	تَجْرِي	Into Gardens	جَنَّاتٍ
(they will abide) dwell	خَالِدِينَ	Rivers	الْأَنْهَارُ	Under them	تَحْتِهَا

# The Holy Quran

Divorce

Sura # 65 – 12 Verses - Madina

سورة الطلاق

Indeed	قَدْ	Forever	أَبَدًا	Therein	فِيهَا
To him		Allah		Has granted good	
				A provision	

Translit	Rasulāan Yatlu `Alaykum `Āyāti Allāhi Mubayyinātin Liyukhrija Al-Ladhīna `Āmanū Wa `AmilūAṣ-Ṣāliḥāti Mina Aẓ-Ḍulumāti `Ilā An-Nūri Wa Man Yu'umin Billāhi Wa Ya`mal ṢāliḥāanYudkhillu Jannātin Tajrī Min Taḥtihā Al-'Anḥāru Khālidīna Fihā 'Abadāan Qad 'Aḥsana Allāhu Lahu Rizqāan
AhmedAli	یعنی ایک رسول جو تمہیں اللہ کی واضح آیتیں پڑھ کر سنا رہا ہے تاکہ جو ایمان لائے اور انہوں نے نیک کام بھی کیے انہیں اندھیروں سے نکال کر روشنی میں لے جائے اور جو اللہ پر ایمان لائے اور اس نے نیک کام بھی کیے تو اسے ایسے باغوں میں داخل کرے گا جن کے نیچے نہریں بہتی ہوں گی وہ ان میں سدا رہیں گے اللہ نے اس کو بہت اچھی روزی دی ہے
Jalandhry	(اور اپنے) پیغمبر (بھی بھیجے میں) جو تمہارے سامنے خدا کی واضح المطالب آیتیں پڑھتے ہیں تاکہ جو لوگ ایمان لائے اور عمل نیک کرتے رہے میں ان کو اندھیرے سے نکال کر روشنی میں لے آئیں اور جو شخص ایمان لائے گا اور عمل نیک کرے گا ان کو باغوں میں داخل کرے گا جن کے نیچے نہریں بہہ رہیں ہیں ابد الابد ان میں رہیں گے۔ خدا نے ان کو خوب رزق دیا ہے
YusufAli	A Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which rivers flow, to dwell therein forever: Allah has indeed granted for them a most excellent provision.
M.Khan	(And has also sent to you) a Messenger (Muhammad SAW), who recites to you the Verses of Allāh (the Qur'ān) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allāh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allāh has indeed granted for him an excellent provision.
Pickthal	A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah hath made good provision for him.
Shakir	An Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿12﴾

Has created	خَلَقَ	Who	الَّذِي	Allah	اللَّهُ
And of	وَمِنْ	Heavens	سَمَاوَاتٍ	Seven	سَبْعَ
Descends	يَنْزِلُ	Like them	مِثْلَهُنَّ	The earth	الْأَرْضِ
That you make know	لِتَعْلَمُوا	Between them	بَيْنَهُنَّ	(His) command	الْأَمْرُ
Over	عَلَىٰ	Allah	اللَّهُ	That	أَنَّ

# The Holy Quran

Divorce

Sura # 65 – 12 Verses - Madina

سورة الطلاق

Has power	قَدِيرٌ	Things	شَيْءٍ	All	كُلِّ
Indeed	قَدْ	Allah	اللَّهُ	And that	وَأَنَّ
Things	شَيْءٍ	All	بِكُلِّ	Surrounds	أَحَاطَ
				In (his) knowledge	عِلْمًا

Translit	<i>Allāhu Al-Ladhī Khalaqa Sab`a Samāwātīn Wa Mina Al-'Ardī Mithlahunna Yatanazzalu Al-'Amru Baynahunna Lita`lamū 'Anna Allāha `Alā Kulli Shay'in Qadīrun Wa 'Anna Allāha Qad'Ahāṭa Bikulli Shay'in `Ilmāan</i>
AhmedAli	اللہ ہی ہے جس نے سات آسمان پیدا کیے اور زمینیں بھی اتنی ہی ان میں علم نازل ہوا کرتا ہے تاکہ تم جان لو کہ اللہ ہر چیز پر قادر ہے اور اللہ نے ہر چیز کو علم سے احاطہ کر رکھا ہے
Jalandhry	خدا ہی تو ہے جس نے سات آسمان پیدا کئے اور ایسی ہی زمینیں۔ ان میں (خدا کے) علم اترتے رہتے ہیں تاکہ تم لوگ جان لو کہ خدا چیز پر قادر ہے۔ اور یہ کہ خدا اپنے علم سے ہر چیز پر احاطہ کئے ہوئے ہے
YusufAli	Allah is He Who created seven Firmaments and of the earth a similar number. through the midst of them (all) descends his Command: that ye may know that Allah has power over all things and that Allah comprehends all things, in (His) Knowledge.
M.Khan	It is Allāh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allāh has power over all things, and that Allāh surrounds all things in (His) Knowledge.
Pickthal	Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.
Shakir	Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.